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National Anti-Slavery Standard

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LETTERS FOR PUBLICATION, OR RELATING IN ANY WAY TO THE
EDITORIAL CONDUCT OF THE PAPER, SHOULD BE ADDRESSED "EUROPE,
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separation from the other passengers on board the Europa, and calling around her a sympathizing crowd of Exeter Hall habitués, and others of similar inclinations, she pointed out her soul in complaints of the grievous hardships to which she and her friends had been subjected, in not being permitted to hob-nob with the white folks, at the general table, on the Europa. The result was an appeal to Sir Samuel Cunard, who declined to enter into any correspondence upon the subject.

This, *The Economist* thinks, amounts to a virtual approval of the course taken by the company's agents. We think so, too, and doubt not enlightened opinion on both sides of the Atlantic, will approve the action of Mr. Cunard.

GOD AND MAMMON.

From The New-York Express.

The Pennsylvanian Abolitionists, we see, are out in a beeping appeal, to their "dear friends" in Great Britain and Ireland, for contributions in aid of a Grand Fair, to be held in Philadelphia in December next. This precious document says:

"Standing as we do outside the charmed circle which the Slave Power has surrounded the commercial and political classes of our country, you can more easily than they, exercise a clear vision and a righteous judgment respecting the character of our national sin and curse, and the remedies which are proposed for it."

That is cool, to say the least of it. If the dear brethren of Great Britain and Ireland, who last year bought and paid for one hundred and fifty millions worth of the raw cotton from the "Slave Power," are not inside the "charmed circle," then it would be difficult to say who is. If "negro slavery" is a sin—a Pennsylvania Abolitionists say it is—then are not greater sinners in the world than the "commercial and political classes" of Great Britain, who are the chief patrons of negro labor. If they have a clearer vision of the "curse," than we of the Northern States have (who only bought \$50,000,000 worth of the last crop), then the more shame to them, that they do not stop manufacturing, and selling, and speculating upon the fruits of the "curse." One thing, at least, is certain, and that is, people, who are the greatest encouragers of slave labor on the face of the globe, to be thus contributing money to help up Abolitionism in these Northern (U. S.) States—are guilty of the most glaring hypocrisy—for if it is wicked to produce the world's material, by slave labor, it is not less wicked to patronize it, knowing it to be the offspring of wickedness. The whole thing is but an awkward attempt to serve God and Mammon—and, even then, the service is a very uneven one—for while Mammon gets \$150,000,000 per annum, God only receives a few old cast off clothes, or some fancy articles, from such people as the Duchess of Sutherland and Harriet Martineau, for the Annual Fair of the American Abolitionists in Pennsylvania and New England.

One or two features of the speech in introducing Dr. Cheever are worthy of special notice, as indications of the nature of the reception thus spontaneously accorded to him by British Christians. In the afternoon of the day, the London Emancipation Committee, in genuine English style, had presented to Dr. C. a hifalutin extravaganza called "an Address"—an overdoing of his own letter to Mr. Spurgeon—glorifying the Doctor to a degree that must have seemed ridiculous to himself, as if he were the only minister in the United States who had a conspicuous part. We gave last week the complimentary notice of his address which appeared in *The British Standard* of Aug. 3d. Dr. Cheever met with an enthusiastic reception; his address was able and brilliant; and the meeting was of much interest and spirit for the cause of negro emancipation.

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These fair prospects will, however, be marred, if the Pennsylvania Abolitionists do not combine to enforce stringent regulations upon those who are engaged in conducting it; and Her Majesty's government earnestly hope that the French government will take the necessary measures for this purpose.

By judiciously promoting the emigration from China, and at the same time vigorously repressing the infamous traffic in African slaves, the Christian governments of Europe and America may confer benefits upon a large portion of the human race, the effects of which it would be difficult to exaggerate.

Her Majesty's government, therefore, proposed, with a view to the final extinction of the slave trade:

1st. A systematic plan of cruising on the coast of Cuba by the vessels of Great Britain, Spain, and the United States;

2d. Laws of registration and inspection in the island of Cuba, by which the employment of slaves imported contrary to law might be detected by Spanish authorities;

3d. A plan of emigration from China, regulated by the agents of European nations in conjunction with the Chinese authorities;

Lastly, I beg to call your attention to the following passage in the message of the President of the United States, of May:

"It is truly lamentable that Great Britain and the United States should be obliged to expend such a vast amount of blood and treasure for the suppression of the African slave trade, where it is tolerated and encouraged by the Spanish islands of Cuba and Porto Rico."

I have to instruct you to communicate to M. Thomas copies of this despatch, and of the papers by which it is accompanied. I am, &c., J. RUSSELL.

If such abuses were suffered to continue unchecked, the exasperation created thereby among the Chinese population would seriously endanger the safety of the lives and property of the whole European community in China.

But, happily, it has been proved by recent experience at Canton, that Chinese emigration may, under proper regulations and superintendence, be conducted in such a manner as to prevent the occurrence of the evils complained of.

The Chinese authorities, who had hitherto been most adverse to the emigration, have, at Canton, recognized the advantages which may be derived from it under a proper system; and I have to direct your particular attention to the proclamation of the Governor-General, Lau on this subject, which you will find at page 136 of the papers herewith sent.

Moreover, under the regulations which have been introduced by the agent in China of Her Majesty's government, in conjunction with the Chinese and the allied authorities at Canton, it has been found practicable to induce whole families of Chinese to emigrate to Demarara, and there is every reason to hope that, with time and care, the prejudices which have hitherto existed Chinese women from embarking may be easily overcome.

It is scarcely necessary to say anything as to the difficulties of the Chinese emigration, unless that, by all who have had experience of them; indeed, the impossibility of inducing the Chinese to emigrate has been the only serious obstacle to Chinese colonization on an extensive scale.

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FROM THE STATE DEPARTMENT OF THE UNITED STATES.

DEPARTMENT OF STATE, WASHINGTON, Aug. 10, 1860.

Six: I have the honor to inform you that the despatch from Lord John Russell, dated the 11th of July, 1860, which you read me, and a copy of which you left at this Department, has been submitted to the President, with its accompaniment of printed documents relative to the coolie trade. He has given a most careful consideration to the three propositions which you have been instructed to make. It is unnecessary to express in reply the perfect agreement between this government and that of Her Britannic Majesty in their estimate of the character of the African slave trade. The action of the government of the United States upon this subject has been so long continued, so consistent, and is so familiar to the civilized world, that I can properly refer to it as the clearest and strongest manifestation of its opinion; and I am instructed to say that the President learns with great pleasure from Lord John Russell's communication that her Britannic Majesty's government can at length satisfy the happy result of its efforts and sacrifices in the cause of humanity, and that the steady diminution of this illegal traffic, accompanied by a corresponding development of honorable and lucrative commerce on the Coast of Africa, which promises, in the course of a few years, to extinguish the slave trade in a most effectual manner. He regrets, however, that this agreeable prospect has been overclouded by the fact also communicated, that this trade has again increased within the two last years, and that preparations are being made in the Island of Cuba for the prosecution of the trade on a most extensive scale, by means of an association.

This intelligence is believed to be well founded. The President has long entertained the opinion that the African slave trade will never be suppressed whilst efforts for that purpose are confined to the pursuit and capture of slaves between the coast of Africa and the Island of Cuba. To effect anything positive or permanent, the barricades on the African coast must be broken up, and the slaves prevented from landing their cargoes in Cuba; or, if landed, the slaves must be followed into the interior, and set free from the purchasers. Whenever her Britannic Majesty's government shall think it proper in its discretion to enforce the provisions of the treaty with Spain, referred to by Lord John Russell—by which the Spanish crown undertook to abolish the slave trade, and accepted a sum of £400,000 to enable it the more rapidly to do so—then, and not till then, in the President's opinion, will the African trade with the Island of Cuba be abolished. But with this, the government of the United States has no right to interfere.

Brazil has set a noble example of perseverance in the suppression of the slave trade, once so vigorously carried on to her shores; and what the Brazilian government, in the face of great difficulties, has successfully accomplished, may be equally accomplished elsewhere.

The Island of Cuba is now almost the only place on the globe by which and for which the slave trade is maintained.

Her Majesty's government have a treaty with Spain of the year 1835, by which the Spanish crown undertook to abolish the slave trade, and accepted a sum of £400,000 to enable it the more easily to do so.

Under these circumstances Her Majesty's government appeal to the nations of Christendom to endeavor, in obedience to the dictates of humanity and religion, to effect, by a final effort, the stain which the slave trade inflicts on the Christian name.

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Her Majesty's government are well aware that the price of sugar and the demand for labor afford the slave-trader profits which enable him to corrupt the authorities whose duty it is to thwart and defeat his criminal enterprises.

It must be painful to the Spanish government to find their good name stained, and their efforts to comply with the obligations to treaties frustrated by worthless and unprincipled men, who speculate in the lives and bodies of human beings.

It appears to Her Majesty's government that some remedy for this state of things might be found in an improvement of the laws of the United States respecting the equipment of slave ships, and in the increased employment of cruisers in the waters surrounding Cuba by Spain, Great Britain, and the United States;

and in the enactment by Spain of a law enforcing the registration of slaves in Cuba, and inflicting severe penalties upon the proprietors of estates within which newly imported slaves are found.

But no doubt the difficulties of suppressing the slave trade arise mainly from the demand which exists in Cuba and similar countries for laborers suited to a hot climate; and if this demand could be lawfully supplied, the incentives to engage in an illegal traffic in African laborers would be greatly diminished, and the price of a slave might be enhanced far beyond that of a free laborer.

This supply, Her Majesty's government confidently believe, may be obtained in that vast empire, where the state population is superabundant, and at the same time civilized, where regular laws can be enforced, and the hiring of laborers for the purposes of emigration may be reduced to method, afford peculiar opportunities for organizing a system of emigration by which the wants of those countries which have heretofore been carried on board the Europa, in which the Chinese ports where the emigration of coolies has been carried on.

Men have been kidnapped by unscrupulous agents employed by European contractors to collect coolies and the scenes of oppression and misery which have been enacted in the barracks where the coolies have been assembled, and on board the ships in which they have been transported to Africa for labor afford the slave-trader profits which enable him to corrupt the authorities who have been carried on board the Europa, bound to Liverpool. As soon as she got her steamer on, Mrs. Putnam began to stir vigorously in the matter of her forced

separation from the other passengers on board the Europa, and calling around her a sympathizing crowd of Exeter Hall habitués, and others of similar inclinations, she pointed out her soul in complaints of the grievous hardships to which she and her friends had been subjected, in not being permitted to hob-nob with the white folks, at the general table, on the Europa. The result was an appeal to Sir Samuel Cunard, who declined to enter into any correspondence upon the subject.

This, *The Economist* thinks, amounts to a virtual approval of the course taken by the company's agents. We think so, too, and doubt not enlightened opinion on both sides of the Atlantic, will approve the action of Mr. Cunard.

Third. A plan of emigration from Cuba, regulated by the agents of European nations in conjunction with the Chinese authorities. It is not probable that Lord John Russell expected this government to unite in forming such a plan of emigration from China; for, if he had entertained this idea, he would have omitted "the agents of the United States from any participation in its regulation." Nor can the President share in the anticipation of her Britannic Majesty's government, that the "coolie trade can be put on any such footing as will relieve it of those details of fraud and vice which render the details of its prosecution scarcely less horrible than those of the middle passage; and he is of opinion that it would be put to the ultimate, if wisely watched and turned to account. The cotton trade of the United States can be preserved, amidst impending changes, only by the utmost prudence in managing the laboring class; if this prudence is employed, free labor will necessarily be established. If not, slavery will come to an end in a ruinous way. In either case the people of the United States will be more eager to keep African negroes at home than any of them can now be to fetch them thence. When that day comes Cuba will not be able to get a native African slave for love or for money.

Germans, Irish and Americans from the free States if more should be wanted, however, they can be had by a regular system of migration of labor.

One of the two markets for slave labor being thus extinguished, the other could not long hold out. The best wisdom of the Spanish government now would be to attend to what is said and done in England and the United States, and to save itself from the ignominy of a demand to refund the £400,000, and of a cordon of police round the colonies of Spain, placed there because she cannot be trusted to keep faith with her allies or fulfil her share of a mutual agreement.

There are other European Powers which might take warning by the disgrace of Spain.

On the whole, we may believe that the causes of the late increase of the slave trade will henceforth operate to diminish it, if wisely watched and turned to account. The cotton trade of the United States can be preserved, amidst impending changes, only by the utmost prudence in managing the laboring class; if this prudence is employed, free labor will necessarily be established. If not, slavery will come to an end in a ruinous way. In either case the people of the United States will be more eager to keep African negroes at home than any of them can now be to fetch them thence. When that day comes Cuba will not be able to get a native African slave for love or for money.

A MISSIONARY SLAVEHOLDER.

From The American Baptist.

Rev. H. F. BUCKNER, missionary of the Southern Board to the Creek Indians, who is now in this city supervising the printing of his missionary publications, writes to the Tennessee *Baptist* giving some account of his experience and labors in the South. Having never before heard an abolition sermon, he had been the previous evening to hear Dr. Cheever, who preached on "The Mission and Method of the Church against Organized Iniquities," from 2 Cor. x. 4. The missionary says he endeavored to take down the points of the discourse, but found it had none; it was pointless and headless yet "edified a confounding conglomerate mass of profane and rather startling assertions." He however gives a number of quotations, to the effect that "the system of human slavery is an organized iniquity"; that it is one of "the greatest obstacles to our missionary enterprise"; that the admission of slaveholders by the American Board was an abominable wickedness; that "slaveholding in any form and under all circumstances is sinful, and no slaveholder should be a church-member." When he comes to the passage in which the preacher consigns the supporters of the slave system to "hell," this clerical master-titler, with an inimitable affectation of pious horror, rolls up his eyes and "clenches the gauntlet of profanity," writes "hell" for "hell." He then goes on to say, "I will not pollute your columns and the minds of your readers with any more of this vile slang. If any stranger had reported that a clergyman in New York had used such language, I could hardly have credited him; but I heard these things and others like them for about an hour and a half."

"I believe," says Mr. Buckner, "that there is a secret organized society in this country, and in Europe, with special reference to the slavery of the South. I believe it is time we were watching our interests more closely. I hear of Northern conservatives; *Heavenly* *Earth* *Land* *Sea* *Embrace* *Travel* *Further* *to* *Send* *them* *to* *Japan* *Embassy*. It is time Southern conservatives were appealing to a 'higher law.' Let us mount the height of God's Word, and plant our batteries there. Slavery can be sustained by the Word of God, or it is not worth defending."

This wholesale slanderer of the North, this canting

missionary of a gospel of unrighteousness, whose "inter-

ests" in his slave property are evidently the "highest

law" he knows of, instead of being repelled from

Christian society as a blackhearted advocate of piracy

and man-stealing, is welcomed to a Baptist pulpit, and treated with all the courtesy due to a self-sacrificing missionary of the cross! "Yesterday morning," he says, "I preached at the Center Church, Brooklyn, to the polite invitation of the pastor. The brethren and sisters were very kind to me and my interpreter, but we did not take any collection." Collection for what? To help him plant his infernal "batteries" among those infant Creek Churches, there to sustain slavery by the Word of God, and convert those rude children of the forest into smooth, oily-tongued hypocrites, the whip in one hand, and "my hymn-book and translation of John" in the other? The brethren and sisters were very kind, but they did not come up to his standard of "conservatism"; they did not take up a collection for the purpose of teaching the Creek Indians to kidnap their fellow-men. If he had only received the collection, he might have felt that there was "such a people as Northern conservatives," and that his "travel further" to "Japan Embassy" was appealing to a "higher law."

These people, it is time Southern conservatives were appealing to a "higher law."

Let us mount the height of God's Word, and plant our batteries there. Slavery can be sustained by the Word of God, or it is not worth defending

is right, who tells us that "the friends of
in Washington are earnest in declaring that
should be elevated to the Presidency, his adminis-
tration would be so conservative that in six months
from his inauguration no man would be found object-
ing to it on account of the slavery issue." Mr. Lin-
coln, by his past, believes in slave-hunting
and by his constitutional oath, he would be per-
mitted to do it. The "altruistic" which volunteers
a base act, and wins office thereby, has no right
to enter into indignation when spectators bestow on
it the name it has earned. Mr. Lincoln is a willing
instrument in the hands of the Slaveholders, ready to hunt slaves so long as
the Party and the White House seem to need
him, and he is therefore just the wood out of which
Washington Presidents are carved. If any think
such characters useful and necessary now-a-days, let
them say that is no reason why I should call such
men honest men, any more than I should call geese
honest birds, because a goose once saved Rome. I wish I
say of Mr. Lincoln, as I can of *Giddings* or
when I see him swearing to support the
union of the United States, "I respect him so
much that I do not believe he will do what he pro-
poses."

WENDELL PHILLIPS.

International Anti-Slavery Standard.
WITHOUT CONCEALMENT—WITHOUT COMPROMISE.
NEW YORK, SATURDAY, SEPTEMBER 1, 1860.

RESPONDENTS will greatly oblige us by a careful
perusal of the following directions, viz.:
"That all matter for publication, or relating to
the editorial conduct of the paper, should be
addressed to the Editor of the ANTI-SLAVERY STANDARD, No. 1
MAX STREET, NEW YORK."

Letters enclosing subscriptions, or relating in any way to
the business of the office, should be addressed to 'PUBLISHER
THE ANTI-SLAVERY STANDARD, No. 3 BESEMER STREET
YORK.'

EARNESTNESS vs. PRETENCE.

Our complaints long since made, and continued to
the present day, against Abolitionists generally
are, that they are "denunciatory," "bitter," "vina-
tive," "vituperative," and, above all, that they
exhibit a "bad spirit," are just now made, with espe-
cial emphasis, against Dr. Cheever, and made by his
brethren of the same denomination.

The clergy of the United States all belong to one
of these four classes, in regard to their relation to
slavery.

Those who, from various motives, favor the
abolition, and actively seek to uphold it. This class
comprises nearly all the ministers, of all denomina-
tions, at the South, and a small proportion of those
in the North, represented by such men as Drs. Blag-
den and South-side Adams of Boston, President Lord
Dartmouth College, Dr. Nott, the author of "Slavery
and the Remedy," Dr. Rice of Chicago, author of
lectures on Slavery, Dr. Murray of Elizabeth, N. J.
(just returned from travelling in Ireland), and Drs.
Dring and Bethune of this city.

The indifferent, comprising the great majority of
Northern ministers, of all denominations. They are
very little concerned about slavery. They are not the
representatives of their far-away cousins of the black race.
They are following apostolic counsel by minding their
business, and looking after the advantage of
their own household. But, being also great lovers of
peace and quietness, and seeing that the agitation of
the slave question by Churchmen or ministers is a fruit-
ful source of strife and division, they uniformly dis-
mantle the introduction of that topic, and, when
it is forced upon them by other persons, insist upon
the duty of "following the things that make for
peace."

When a destructive fire is raging, those persons
who gaze at it with serene composure, and recom-
mend "non-intervention" to the people around them,
are fairly to be classed as on the side of the incendiaries.
The policy of letting slavery alone is precisely
that at which the slaveholders want Northern people to
pursue. The class of ministers above described,
therefore, being practically efficient supporters of
slavery—negatively, by letting it alone themselves,
and positively, by opposing those who would interfere
with it, have been justly classed as "pro-slavery" by
the Abolitionists.

3. Those among the Northern clergy who are moved
to interfere with slavery solely, or mainly, in conse-
quence of the reproach of unfaithfulness and unchristian-
ity, which complicity with it has brought
upon the Church; and who, therefore, carry their
position to slavery just so far as will enable them
to disavow that imputation, and no further.

This class, at present very far inferior to the pre-
ceding one in numbers, is yet an increasing class; while that is, to the same extent, a diminishing one.
It is represented by such men as Drs. Thompson and
Bacon of *The Independent*, Rev. H. M. Dexter of *The
Congregationalist*, Rev. E. N. Kirk of Boston, and the
fanatics of the Boston Tract Society. These men
are not less averse to divisions in the Church than
their brethren of the former class, to which, indeed,
they all belonged ten years ago; but they see that
absolute unity is impossible; that they must and will
be censured by one side or the other; that the Abolition-
ists have so proved the profligacy and hypocrisy
of themselves and their Churches, and so shown to the
world that complicity with slavery is absolutely
incompatible with Christianity, that their
chance of gaining proselytes must steadily diminish,
unless they can make some plausible statement tend-
ing to rebut that evidence; unless they can incorpo-
rate with their religion at least as much righteousness
as the Republican party has incorporated with its
politics; unless they can apply some antipathetic to
the feelings which they have fraudulently labelled "THE
SALT OF THE EARTH" so that it may cease openly to
tink, suggesting corruption and contagion to those
around it. Above all, they see the necessity of going
with the tide—of turning towards the rising sun—of
taking some position which shall not seem base and
unworthy to the fast increasing numbers who oppose
slavery from considerations of mere humanity, mere
philanthropy, mere natural justice. This third class,
then, are doing just so much against slavery as to
enable them to deny that they are doing nothing; and
in this amount they do, not to destroy slavery, but to
help the Church; and even this help of the Church is
rather a whitewashing than a reformation.

4. The fourth class, very far inferior in numbers to
either of the others, consists of clergymen who, like
Dr. Cheever, are thorough, hearty and constant
opponents of slavery.

It is solely the relation to slavery expressed in this
last class which has drawn upon Dr. Cheever such
intense hatred from his clerical brethren as is
expressed in the editorial columns of *The Observer*
and *The Independent*. The latter of these pretends
also to oppose slavery; but its opposition is neither
thorough, nor hearty, nor constant; and it is, more-
over, so cautiously expressed as not to question the
Christian character either of slaveholding ministers
or of Northern ministers who actively favor slavery.
On the contrary, *The Independent* bestows emphatic
praises upon such men in their (pretended) character
of Christian ministers. It has given the most hearty
and cordial recommendations of Dr. Spring and Dr.
South-side Adams, who, not content with advocating
slavery at home, recently went to preach in Charleston,
South Carolina, and to assist in the installation of a
pro-slavery minister there, more conspicuously to
mark their approval of it; just as the editor of *The
Congregationalist* in Boston selected, to make the
"prayer of consecration" for his new church edifice,
and to pronounce the "benediction" over its initiatory
services, a partner with them in this fashion:

"I understand that you are from Illinois—from
Springfield!"

"Yes, sir, two of us; the other is from Egypt."

"Permit me to inquire if you know Abraham Lin-
coln? Is he an abolitionist?"

"I will answer you, but I wish you to understand
that we are both Democrats, and intend to vote for
Douglas. He is not an abolitionist, never was one, and I
don't believe he will be. Does never one accuse
him of it here? I have lived in the same town with
him for years, and that is on politics."

"Yes, sir, the Douglas papers accuse him of being
an abolitionist, and I was anxious to have it confirmed
on contradiction, and I was anxious to have it confirmed
at that place. It is one of the clearest statements of the
case I have ever read. I would suggest its republi-
cation in *THE STANDARD*."

At a full meeting of the General Association of
State of New York, held in the Broadway Tabernacle
(Dr. Thompson's church in this city), the following
resolution was introduced by Dr. Cheever, without

whose action, probably, the subject of slavery would
not have been mentioned in that body:

"Resolved, That the holding of human beings as
property is an immorality, the renunciation of which ought to be made a condition of membership in the
Christian Church, and that this sin is one against which the law of God and the gospel of Christ
ought to be proclaimed, in preaching, persistently,
until the iniquity be overthrown."

This was objected to by Dr. Thompson, whose
remonstrances caused it to be modified to the following,
which was adopted.

"Resolved, That the holding of human beings as
property is an immorality, the renunciation of which ought to be made a condition of membership in the
Christian Church, and that this sin is one against which the law of God and the gospel of Christ ought to be
proclaimed, in preaching, persistently, until the iniquity
be overthrown."

The difference between these two propositions is
one that would not be noticed except by eyes enlightened
by experience of the treachery, trickery and
hypocrisy practised by American clergymen upon this
subject. An Englishman, without this experience,
would not perceive what is undoubtedly the fact, that
Dr. Cheever was foiled and utterly defeated in his
attempt to obtain the voice of the New York Association
against slaveholding. The difference between
these two resolutions is simply the substitution of
the holding of human beings as property" for
"slaveholding." The Englishman would say—"Are
not these synonymous expressions?" If they are,
why did Dr. Thompson oppose the one originally
proposed? The truth is, the American Church has
become so corrupted by its connection with slavery
that even the progressive wing of the Northern portion
of it is now base enough, and mean enough, seriously
to make a stand on the difference between these
two expressions. They will not vote that "slave-
holding" is a sin. If Dr. Thompson had not hastened
to make the objection, fifty others would have made
it, and, if no substitute had been offered, Dr. Cheever's
resolution would undoubtedly have been rejected,
through the substitute passed "without dissenting
voice." The result is that church-members may now
hold slaves (as far as any objection of the New York
General Association is concerned), if they will say
they do not hold them "as property."

"To this complexion have they come at last!"

The same petty, contemptible trick has been suc-
cessfully played in the Methodist Church. The
Northern division of the Methodist Episcopal Church
contains a large number of slaveholders, who are
pertinaciously determined to continue such, and yet
who are not expelled from it. Their "General Rule,"
the fundamental law of the Methodist Church, does
not forbid slaveholding. It forbids only "the buying
and selling of men, women and children, with the
intention to enslave them." It is notorious that slaves
are held, worked and flogged, bought and sold and
"bred," in thousands of cases, by members of the
Northern Methodist Church, under this rule. But
when, at the quadrennial "General Conference," held
this very year at Buffalo, a minority in that church
made vigorous efforts to have "slaveholding" also
forbidden, they were successfully resisted. The pre-
sent circumspect and ineffectual "General Rule" was
retained by a deliberate vote, and the result is that
a Northern Methodist can get his living by slave-
trading without interference on the part of the Church,
if he has only impudence enough to say, when ques-
tioned, that his business is the finding of good places
for poor people who are unfortunately unable to take
care of themselves.

To this complexion has the better portion of Ameri-
can Methodism come! For Southern Methodism has
stricken out of its "Discipline" every expression
making unfavorable reflection on slavery.

To such an extent of unscrupulous falsehood have
the American clergy gone, on this subject, that Dr.
Thompson, trying to controvert Dr. Cheever in *The
Independent*, has actually the assurance to produce
his diluted form of Dr. Cheever's resolution (the
acceptance of which was owing to its dilution) as
evidence of an anti-slavery character in the New York
General Association, without saying anything about
the better form in which Dr. Cheever originally intro-
duced it, or about its rejection in that form!

The *heartiness* and the *constancy* of Dr. Cheever's
opposition to slavery, not less than its thoroughness,
placing in disgraceful contrast the feebleness with
which such men as Dr. Thompson occasionally touch
upon it, excite their enmity and their opposition. Dr.
Cheever (like the late lamented Theodore Parker) not
only writes, talks, lectures and preaches against
slavery directly, but he never leaves it out of sight.
He makes pungent allusions to it, draws forcible
illustrations from it, even when speaking, writing or
preaching upon other subjects. The reason is, he is
in earnest. He sees that this is the great, popular sin
of our country; a sin culminated by Church and State
by the Press, Commerce and Social life; a sin which
fosters every other sin, represses every virtue, retards
education, discourages industry, and checks every
noble aspiration, besides being, in itself, the sum of
all villainies, and making our country the scorn and
reproach of all civilized nations. Seeing this, and
heartily purposing to overthrow this giant iniquity
how can he do otherwise than speak strongly, con-
stantly and earnestly about it? assail it in season and
out of season! give line upon line, and precept upon
precept, respecting it!

He vituperates, forsooth! What else should he do,
when speaking of the worst of vices? He shows a
bitter spirit! What else can he do, when he sees this
worst of vices upheld, by hook or by crook, directly
or indirectly, by the very persons who pretend to be
standing, with himself, as commissioned "watchmen
and builders on the walls of Zion," but who constan-
tly dab them with untempered mortar, and cry
"Peace, Peace"—whenever he calls—"To Arms!"
While clergymen, all over the country, have been
using their "revival" to turn men's minds away from
the cause of the slave, expelling it from "religious"
meetings and "religious" papers as a "controversial
topic," there was surely need that one clergymen
prostituted by law, and stripped of all personal rights,
what is it good for? In vain do Miss Hardinge and the
Spiritualists seek to save the white woman from the
taint of prostitution and its dire results, while they studi-
ously and purposely ignore the condition of those two
millions among us who may have a skin of darker hue,
They are compelled to bear children, and these, as soon
as born, are registered as chattels, and in due time sold
as slaves. Men and their daughters by white Chris-
tians (?) and politicians, are consigned to hopeless, help-
less prostitution!

The difference between Dr. Cheever and Dr. Thompson,
in this matter of slavery, is simply this. The
former is working with the earnest desire and pur-
pose to overthrow it, and means to continue the same
efforts until it is overthrown; the latter works just
enough to be able to say that he is working; and his
newly acquired power of saying this is used to help,
not the slave, but the Church; just as the Southern
legislator's speech was made, not for this, that or the
other bill, which gave him an opportunity to address
the House, but "for Buncombe."

Lincoln is not an abolitionist.—The Philadelphia cor-
respondent of *The Tribune* relates the following anecdote.
We commend it to the particular notice of all Abolition-
ists who propose to vote for Lincoln, and flatter them-
selves that in so doing they will act consistently with
their professions.

"Three gentlemen from Illinois were stopping at a
private hotel in Philadelphia last week, two of them
from Springfield. At the same hotel were several Bell
men from the interior of Pennsylvania. The two par-
ties encountered each other in the bar-room after din-
ner, and the Bell men, learning whence the others came,
scrapped acquaintance with them after this fashion:

"I understand that you are from Illinois—from
Springfield."

"Yes, sir, two of us; the other is from Egypt."

"Permit me to inquire if you know Abraham Lin-
coln? Is he an abolitionist?"

"I will answer you, but I wish you to understand
that we are both Democrats, and intend to vote for
Douglas. He is not an abolitionist, never was one, and I
don't believe he will be. Does never one accuse
him of it here? I have lived in the same town with
him for years, and that is on politics."

"Yes, sir, the Douglas papers accuse him of being
an abolitionist, and I was anxious to have it confirmed
on contradiction, and I was anxious to have it confirmed
at that place. It is one of the clearest statements of the
case I have ever read. I would suggest its republi-
cation in *THE STANDARD*."

But the relation to slavery expressed in this
last class which has drawn upon Dr. Cheever such
intense hatred from his clerical brethren as is
expressed in the editorial columns of *The Observer*
and *The Independent*. The latter of these pretends
also to oppose slavery; but its opposition is neither
thorough, nor hearty, nor constant; and it is, more-
over, so cautiously expressed as not to question the
Christian character either of slaveholding ministers
or of Northern ministers who actively favor slavery.
On the contrary, *The Independent* bestows emphatic
praises upon such men in their (pretended) character
of Christian ministers. It has given the most hearty
and cordial recommendations of Dr. Spring and Dr.
South-side Adams, who, not content with advocating
slavery at home, recently went to preach in Charleston,
South Carolina, and to assist in the installation of a
pro-slavery minister there, more conspicuously to
mark their approval of it; just as the editor of *The
Congregationalist* in Boston selected, to make the
"prayer of consecration" for his new church edifice,
and to pronounce the "benediction" over its initiatory
services, a partner with them in this fashion:

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THE INDEPENDENT.

LETTERS FROM HARRIET MARTINEAU. XXXVII.

August 13, 1860.

To the Editor of *The National Anti-Slavery Standard*.

SIR: It seems to be the object of the parties who under-

take to instruct us on American affairs to make out that

there is no longer anything to learn to attend to, to care

about. The *London Times* informs us that all attempts

made by fanatics to rouse an interest in the slavery sub-

ject have failed; and that such an apathy prevails in the

of liberty, read this dreadful record, and derive from its multifarious facts and its philosophic deductions, fresh ardor for the sacred conflict.

POLITICAL TEXT-BOOK FOR 1860: comprising a brief view of Presidential Nominations and Elections; also, the History of the National Platform; the adopted slogan, "The History of the Struggle respecting Slavery in the Territories, etc., etc." By THOMAS GAGELEY and J. F. CLEVELAND, Pp. 725. Price, \$1.00. Printed by the Tribune Office.

The compilers of this book tell us that its "single end and the presentation in a compact and convenient form, the more important facts, votes, resolves, letters, speeches, reports and other documents, which elucidate the political contest now agitating this country." It is deemed to be entirely free from partisan bias—a second acceptable and convenient to men of all parties, which may be consulted and trusted by all." So much as we can see, it is exactly what it professes to be: and when we have given a brief account of its contents our readers will see that it is a book which every writer and speaker on the slavery question will have frequent occasion to refer to.

The work opens with a history, from authentic records, of all the National Political Conventions ever held in the country, with their platforms in full, and at each election, a statement of the votes by which they were respectively nominated, and their letters of acceptance.

In the next place we have a carefully condensed history of the struggle for slavery extension or restriction from the foundation of the government until this year. This is distributed under several heads: 1. The "destiny" of the votes upon its adoption by all other (fewer) parts; 2. The Missouri Compromise in 1819-20, embracing the famous Boston Web memorial, the resolutions of State Legislatures, and the vote in Congress on the final question, by years and days; 3. The Annexation of Texas, in all the stages of its progress, including the famous address signed by the Quincy Adams and twelve other members of Congress, in 1843, summoning the people of the free States to resist the scheme; 4. The Oregon question; 5. The Compromises of 1850; 6. The Kansas-Nebraska struggle, in all its stages, with votes of Congress by years and days, extracts from important speeches, messages, letters and other documents, movements of parties in mass, etc.

The next chapter is a "Review of the Nebraska Compromise and the Dred Scott Decision," embracing extracts on these subjects by Abraham Lincoln and Stephen A. Douglas.

Under the head of "National Politics" we have H. C. Cooper's Institute speech; speech of John C. Breckinridge at Frankfort, Kentucky, in December, 1856; speech of Senator Douglas at Springfield, Illinois, 1857; Douglas's "Sedition Law" speech in the Senate; speech of "Irrepressible Conflict" speech; Charles Sumner's speech in defense of Slavery at the Union in New York, 1859, and his letter to a Committee including the passage declaring that "capital should own labor."

Next we have a compilation of Southern threats to the Union, followed by a statement of the Garrison doctrine of "No Union with Slaveholders," as forth in the resolutions adopted at Albany, February, 1850.

"The Power of the Supreme Court" is the subject of some half dozen pages of extracts, setting forth the opinions of the fathers.

Next we have Casper's Nicholson letter, Van Buren's letter (1848) on the powers of Congress over slavery in the Territories, an account of the action of Congress on the question of the Public Lands, the Jefferson Davis' platform of 1860, political correspondence with Judge Bates, the Monroe doctrine (in Monroe's words), the resolutions of various legislative bodies and sentiments of various individuals on the slavery question (showing what such conservatives as Edward Everett and Millard Fillmore wrote before going over to the South); Senator Hamlin's renunciation of the Democratic party, letters of acceptance of all the Presidential candidates for 1860, etc.

The work closes with tables showing the votes, by states, for President and Vice-President in all the elections of the Union, in 1840, 1844, 1848, 1852, 1856. Every person who wishes to obtain a clear and accurate view of American politics as connected with slavery and cognate questions, and especially every one who is called to write or speak on the subject, will find in this book an almost indispensable *Vade Mecum*, enabling him to verify facts, incidents, extracts, etc., which he will have constant occasion to cite.

THE FOREIGN QUARTERLY.—We have on our table the numbers, respectively, of the *Edinburgh*, *London*, *Quarterly*, and *Westminster* Reviews. Also the *North American* for August. Reprinted by Leonard Scott & Co., Boston.

The *Edinburgh* contains twelve articles on subjects of great interest in the literary and political world, of which the principal are these: Chevalier on the *Probable Fall in the Value of Gold*; Latest Geological Discoveries; The Patrimony of St. Peter; Mrs. Grote's Memoir of Ary Scheffer; Prince Dolgoroukow on Russian and Serf Emancipation; Correspondence of Humboldt and Varnhagen von Ense; Cardinal Mai's Edition of the Biblical Codex. The paper on "Russia and Serf Emancipation" is a more elaborate presentation of the views already expressed in our columns by Mrs. Martineau, by which we are led to fear that the mighty work of emancipation will not be accomplished without a social and political crisis which will convulse the Russian Empire and may prove fatal to the Emperor. The *London Quarterly* contains eight articles, as follows: The Missing Link and the London Poor; Joseph Clegg; Workmen's Earnings and Savings; The Cape and South Africa; Ary Scheffer; Stonehenge; Darwin's Origin of Species; The Conservative Reaction. "The Missing Link and the London Poor" is a touching study of woman's sacrifice and devotion in a field of benevolent effort which few have the courage to enter, and for which fewer still have the wisdom required to succeed. There are passages in this article that may perhaps find a place in our columns hereafter.

The article on "The Cape and South Africa" embodies valuable information respecting the social, political and religious condition of the tribes which inhabit the greater part of the world; and that on "Workmen's Earnings and Savings" affords a touching study of woman's sacrifice and devotion in a field of benevolent effort which so often made by slaveholders and their tools, that British laborers are worse off than American slaves. The writer asserts that the condition of the laboring classes in England, viewed by the light of history, has undergone a solid and steady improvement, and that, as respects the means of comfortable living, they are better off now than at any former period.

The *Westminster* contains eleven papers, as follows: its Tendencies and Remedies; The Mill on the Floss; Rawlinson's Rampton Letters; The Poor Law; The Poor Monopoly; Ary Scheffer; The Irish Education Question; Germany; its Strength and Weakness; Theology in Aid of Faith; Grievances of Hungarian Catholics; The French Press; Contemporary Literature. This magazine, while not inferior to either of its contemporaries in a literary point of view, differs from them in this one particular, viz., that on theological subjects it represents views which those who bear the name of "orthodox" regard as heretical, and which many of them denounce as "infidel." Whether this epithet is in this instance truthfully applied or not, we do not undertake to determine; but we have no hesitation in saying that we regard as pre-eminently anti-Christian the demand so often made by the orthodox anti-slavery journals of this country that a magazine which searches their creeds shall be decried, and, if possible, suppressed by popular clamor. We believe in free discussion, and have little respect for the position of men who shrink from the light and are intolerant of opinions differing from their own. If those who bear the reputation of "heretics" were to make a similar attempt to taboo the *Edinburgh* or the *North British* on account of their religious sentiments, we should not hesitate to denounce such narrowness and bigotry; but we cannot see that we are any more bound to tolerate it in one party than another.

The *North British* contains the following papers:

Recent Discoveries in Astronomy; Dr. Brown's Life and Works; Scottish Nationality—Social and Intellectual; Colonial Constitutions and Defences; Recent Poetry (review of Roscoe, Garnett, Owen, Meredith, Cecil Home and Thomas Ashe); M. Thiers's History of

the Consulate and the Empire; Imaginative Literature (review of the Author of *Atlas Belts* and Hawthorne); La Verité sur La Russie (review of Prince Dolgoroukow); Recent Rationalism in the Church of England (review of "Essays and Reviews"); Recent Theories in Meteorology; Recent Publications. The Scotch tone of the *North British* on theological subjects commends it to many readers, while on literary and scientific grounds it maintains an equal rank with its contemporaries. We must confess our surprise at the remarks on emancipation and its fruits in the article on "Colonial Constitutions and Defences." The generalizations of the writer certainly range very widely from those of the latest and most competent witnesses. We doubt his impartiality.

We should add that the present number of each of these Reviews is the first of a new volume, and that this, therefore, is a favorable time to subscribe. Price of one Review, \$3 a year. Price of the four Reviews, \$12. Price of the four Reviews, with *Blackwood* (monthly), \$10.

LITTEL'S LIVING AGE, No. 848, contains an article from the *London Quarterly*, on "Darwin's Origin of Species," Thackeray's Lecture on *George II*, and a variety of other matter, including several fine poems, and a paper on the "Destiny of the Colored Race" by Rev. R. J. Breckinridge, D. D., in which that distinguished slaveholder finds in the history of Liberia "an overwhelming argument in favor of the removal of the whole free black race from the United States." What "destiny" he regards as desirable for the slaves we are not told; though it would be not unreasonable to expect that in a paper ostensibly devoted to the welfare of the colored race, "their case would be first considered. Perhaps Dr. Breckinridge holds the opinion, often avowed by Henry Clay and other champions of slavery at the South, that the removal of the free blacks will make the slaves more secure in the enjoyment of their peculiarly happy "destiny." He says the proposed removal "is within the compass of our means and our armament." This probably means that the free colored people, whose repugnance, as a body, to the "destiny" so kindly provided for them by the slaveholders and their apologists is well known, are to be made happy against their will.

The editor of *The Living Age* is evidently enamored of Liberia as the earthly paradise of colored people, and hence he is careful to keep his readers informed of the progress made by the people of that colony in whatever pertains to civilization and Christianity. This is well, certainly; but if he will examine the history of the colored people in the Northern States for the last thirty years, he will find evidences of improvement—moral, intellectual and physical—far greater than any that Liberia can present. But it is distance alone, in the eye of a colonizationist, that lends enchantment to the moral elevation of a negro! *The Living Age* is an exceedingly valuable periodical, but we really wish it were not so "old-foggy" on living questions.

The ATLANTIC MONTHLY for September (the best that has appeared for some time) opens with a paper, full of interesting information "About Trees," attributed to Alfred B. Street, author of "Woods and Waters." The story of "Victor and Jacqueline" is concluded. Fanny Kemble contributes "Some Notes on Shakespeare," in which she applies some of the emendations discovered by Collier, "the test of common sense," with a view to determine their intrinsic value. "The Great Arm Chair" is a sketch as pleasant as it is brief. "Something about History" evinces no little discrimination of thought upon an important subject. "My Neighbor, the Prophet," is a caricature of Spiritualism. "A Day with the Dead" is a queer collection of anecdotes about graveyards, funerals, etc., interspersed with theological disquisition, the flavor of which reminds us of the "Autocrat." "Cultures" is the title of a paper marked by the peculiar raciness and keen insight of Emerson, and from which you may pick, as you would plums from a pudding, a score of aphorisms as good as those: "One of the benefits of a college education is, to show the boy its little avail." "Rough water can teach lessons worth knowing." "Don't be so tender at making an enemy now and then." "The measure of a master is his success in bringing all men round to his opinion twenty years later." "Heaven sometimes hedges a rare character about with ungracious and odious, as the burr that protects the fruit." "What forests of laurel we bring, and the tears of in dankness, to those who stood firm against the opinion of their contemporaries!" The next article, "Three-mile Cross," is a charming sketch of Mary Russell Mitford, by one who admired and loved her. Two fresh chapters of "The Professor's Story" bring us at last to "Reviews and Literary Notices." The best poems in this number are those we have copied on the fourth page—"The Children's Hour," by Longfellow, and "The Pilot's Story," in which we have the history of an almost white slave woman, who, having been sold by her master at the gaming-table, leaped from a steamer and drowned herself.

THE CHRISTIAN EXAMINER for July (which we inadvertently failed to notice at an earlier day) contains the following articles: Marsh on the English Language; Analogues of Satan; Temporal Power of the Pope; The Broad Church; Woman's Right to Labor (a review of Mrs. Dall's work); John Calvin; Intercourse with Japan; Review of Current Literature. Boston: Mary E. STRAEMAN.

MARY MAY, LOUISA LORING, MARY CHILDE, HENRIETTA SARGENT, ANNE WARREN WESTON, MARY GRAT CHAPMAN, HENRIETTA GARRISON, MARY SHAW REED, MARY MARY RORRIG, CAROLINE WESTON, MARY WILLET, SARAH BLAKE SHAW, SCOTT C. CABOT, SARAH P. ATKINSON, ELIZA ANDREW, ELIZA F. EDDY, SARAH P. REMOND, ABY FRANCIS, SARAH RUSSELL MAY, ABY KELLEY FOSTER, SARAH H. SOUTHWICK, EVELINA A. SMITH, ANN REBECCA BRAHMINI, AUGUSTA G. KING, ELIZABETH VON ARNIM, ANNIA SHAW GREENE, ELIZA APTHORPE, MARY ELIZABETH SARGENT, MATTIE GRAYFITH, ANNE LANGDON ALGER, MARY E. STRAEMAN.

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THE AMERICAN INSTITUTE OF INSTRUCTION, at its recent meeting in Boston, paid an earnest tribute to the memory of the late Rev. Cyrus Pierpont, the first teacher of the first normal school established by law in this country. The tribute took the form of resolutions, which were supported by Governor Banks in an eloquent address. "Father Pierpont," as he was called, was an earnest Abolitionist.

PROFESSOR DANIELS, whose arrest for aiding in the rescue of Herman M. Booth from the United States Bastile at Milwaukee we mentioned last week, has been released on bail, the sum of \$2,000, for his appearance before the United States District Court. He will probably be convicted, and then the power of the State Supreme Court will be invoked for his liberation on a writ of habeas corpus. There is no room for doubt, we suppose, that the Court, as now constituted, will support the sovereignty of the State. The sooner the conflict comes, the better.

Four hundred and eighty clergymen, of different denominations, have invited John B. Gough to a public reception in Faneuil Hall. If the temperance cause and its champion were unpopular and in need of sympathy, would these clergymen be so ready to support the one and honor the other? See how many clergymen come forward to give Dr. Cheever a public reception on his return from England!

A CASE FOR SYMPATHY AND ASSISTANCE.—Mr. Smilie Calhoun, of Sussex Co., Del., a member of the Methodist Episcopal Church (as is attested by official members), was arrested on charge of assisting the flight of fugitive slaves. The "owner" of the slaves recaptured them, yet compelled Mr. Calhoun to convey to him his home, including house and land, to purchase his release, and enable him to escape from the State. He fled, leaving his wife and children behind. And they will, in a few months, be compelled to leave their home, and will be turned out of doors. We have seen the testimonies to the facts, which he has procured by mail from several of his old neighbors, including members and officers of the M. E. Church, and two gentlemen who sign as Notaries Public. There can be no doubt of the correctness of the statements.

Mr. Calhoun had, by the industry and economy of himself and family, acquired a comfortable home, and is now left homeless. He needs the aid of the benevolent to furnish the means of removing his family to a free State, procuring household furniture, farming utensils, a cow, and a team, so that he may cultivate a small hired farm. We have become personally acquainted with Mr. Calhoun, while he has been for some time in this city, waiting to receive the necessary testimonials, and have become greatly interested in him. By this work Miss Foley has shown that she possesses a skill and genius in the difficult art of sculpturing that may lead her to a high rank among the artists of our country. Her genius and enthusiasm deserve such a compliment!

Dr. Cheever and party left England for Switzerland on the 10th ult. We have seen a private letter from him, dated at Brussels, in which he speaks in the most encouraging terms of the state of feeling in England in regard to his mission. Lord Brougham invited him to an interview at his room in the Parliament House. A private letter from London informs us that before he left that city he met a select private company of ministers and laymen for friendly conference, to whom he gave a circumstantial narrative of the events which, during the last five years, have grown out of his persistent denunciations of slavery. There were those present who had been industriously plied with documents calculated and designed to prejudice their minds against him, and these persons closely questioned Dr. Cheever in relation to the statements so often made by slaveholders and their tools, that British laborers are worse off than American slaves. The writer asserts that the condition of the laboring classes in England, viewed by the light of history, has undergone a solid and steady improvement, and that, as respects the means of comfortable living, they are better off now than at any former period.

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its Tendencies and Remedies; The Mill on the Floss; Rawlinson's Rampton Letters; The Poor Law; The Poor Monopoly; Ary Scheffer; The Irish Education Question; Germany; its Strength and Weakness; Theology in Aid of Faith; Grievances of Hungarian Catholics; The French Press; Contemporary Literature.

This paper is not inferior to either of its contemporaries in a literary point of view, differs from them in this one particular, viz., that on theological subjects it represents views which those who bear the name of "orthodox" regard as heretical, and which many of them denounce as "infidel."

Whether this epithet is in this instance truthfully applied or not, we do not undertake to determine; but we have no hesitation in saying that we regard as pre-eminently anti-Christian the demand so often made by the orthodox anti-slavery journals of this country that a magazine which searches their creeds shall be decried, and, if possible, suppressed by popular clamor. We believe in free discussion, and have little respect for the position of men who shrink from the light and are intolerant of opinions differing from their own. If those who bear the reputation of "heretics" were to make a similar attempt to taboo the *Edinburgh* or the *North British* on account of their religious sentiments, we should not hesitate to denounce such narrowness and bigotry; but we cannot see that we are any more bound to tolerate it in one party than another.

The *North British* contains the following papers:

Recent Discoveries in Astronomy; Dr. Brown's Life and Works; Scottish Nationality—Social and Intellectual; Colonial Constitutions and Defences; Recent Poetry (review of Roscoe, Garnett, Owen, Meredith, Cecil Home and Thomas Ashe); M. Thiers's History of

THE TWENTY-SEVENTH NATIONAL ANTI-SLAVERY ANNIVERSARY, JANUARY, 1861.

WHY the claim for Universal Liberty was first made in our country, the best part of a lifetime ago, the work wholly in fidelity. The idea and the principles of Human Rights were to be replanted, the Justice and necessity of their cause as against slavery to be proved, the prevailing apathy to be broken, the public mind to be awakened and enkindled, the insufficiency of a Church and State controlled by slavery to compass freedom to be demonstrated, the retrogression of the land towards barbarism under their sway to be made manifest, and freedom of speech, of the press, and of a new specific association to be claimed and exercised as the only sufficient instrumentalities of progress.

This is the initiatory work that has been done, and by it, abundant opportunities of direct action have been rendered practicable. The work itself, in a thousand shapes, now lies before us, whose privilege it has been to make ready for it. The despotism is driven into open day. To meet it, requires devotion, industry, and the sacrifice of all our means.

Good!—Not long since, a man named Van Buskirk was arrested and held to bail upon a charge of aiding in the rescue of the slave Nalle, at Troy. The case was submitted to the grand jury at the recent term of the U. S. District Court at Auburn. The government brought twenty witnesses to prove the offence, but the jury unanimously refused to find a bill.

TRIAL POSTPONED.—The trial of Frank Bostick and Sylvester Gordon, two of the four men charged upon the charge of kidnapping John Brown, a negro employed on the farm of J. Williams Thorn in Lancaster Co., Pa., was postponed from the August to the November term of the Court.

SCOTT'S SPEECH.—Weed, Parsons & Co., of *The Evening Journal*, Albany, N. Y., have published CHARLES SCOTT'S speech on "The Barberian of Slavery" in a handsome pamphlet at the low price of \$1.25 a hundred, and \$0.10 a thousand. Let individuals order a supply for gratuitous circulation. Don't wait for, or depend on, Committees to do the work.

UNFORTUNATE ACCIDENT.

The publication of *THE STANDARD* this week is delayed by a most unfortunate accident. This page, after being once made ready for the press, was pied, and had to be composed anew, consuming the time of one whole day, to the great inconvenience of the printers as well as the serious disappointment of the editor and his readers.

THE ATLANTIC MONTHLY for September (the best that has appeared for some time) opens with a paper, full of interesting information "About Trees," attributed to Alfred B. Street, author of "Woods and Waters."

THE CENSUS RETURNS IN VIRGINIA.—The Norfolk *Journal* says that the census shows a great falling off in the slave population of Western Virginia. They are being rapidly sold and removed South. The returns in Wood County show a heavy falling off in the slave population, which shows only 216 slaves and 10 free negroes, against 389 slaves and 8 free negroes in 1850.

ANOTHER STATE BURNED.—The *Augusta (Ga.) Dispatch* of Aug. 11th, has the following paragraph:

"We learn this morning that a negro boy, who had killed a white man, was burned at the gates of the above named place. Twelve persons took him from the Sheriff's custody, giving bonds for his delivery, after which they tried, sentenced and executed the murderer, returning his ashes to the officer."

FEAR OF A SERVILE INSURRECTION.—*The Rome (Ga.) Courier* gives an account of the arrest of three negroes, and the whipping of one, a bad character, who had been endeavoring to incite an insurrection among the slaves. The paper says: "There is no evidence that white men are implicated, though such is doubtless the case, as there are several suspicious individuals prowling about in the country. The people cannot be too vigilant in watching such fellows. They might find proof to justify them in making an example of one or more of them that would be a wholesome lesson to the rest."

FAIR COLORED PERSONS IN MARYLAND.—*The Baltimore Sun* says: At the coming Presidential election the people of Somers, St. Mary's, Calvert, Howard, Kent, Worcester and Talbot will be called upon to vote on the adoption or rejection of a bill passed by the recent Legislature of Maryland, requiring all free colored persons to give themselves a name and姓, and to pay a fine of \$100 a day for not doing so.

Miscellaneous Department.

KING VICTOR EMANUEL ENTERING FLORENCE, APRIL, 1860.

King of us all, we cried to thee, cried to thee,
Tranquill to earth by the beasts impure,
Dragged by the chariots which shame as they roll,
The dust of our torment far and wide to thee
Went up, darkning thy royal soul.

Was it not so, Cavour,
That the King was but for the people in thrall,
This King of us all?

King, we cried to thee!—Strong in replying,
T'wix word and sword sprang rapid and sure,
Cleaving the way to a nation's place,
Oh, first soldier of Italy, crying

Now grand, exultant, we look in thy face.
Is it not so, Cavour?
That freedom's first soldier, the freed should call
First King of them all?

This is our beautiful Italy's birthday;
Generous souls, whether many or fewer,
Bring her the gift, and wish her the good;
And Heaven presents on this sunny earth-day

The noble king to the land renewed.

Is it not so, Cavour?

Roar, cannon-mouths!—proclaim, install
The King of us all!

King, we ride through the Florence gateway,
Clenching his face to calm, to impress
His strong, his iron, his impetuous
He reigned for a moment, straightways

He would break out into passionate tears—

(Is it not so, Cavour?)

While rings the cry without interval,

“Live, King of us all!”

Cry, free peoples!—honor the nation
By crowning the true man—and none is true!
Pisa is here, and Livorno is here,

And thousands of men, in wild exultation,

Burn over the windows to feel him near—

(Is it not so, Cavour?)

Burn over from terrace, roof, window and wall,

On this King of us all.

Flowers, flowers, from the flowery city!
Such innocent thanks for a dead so pure.

As melting away for joy into flowers

The nation invites him to enter his Pitti

And evermore reign on this Florence of ours.

Is it not so, Cavour?

He'll stand where the reptiles were used to crawl,

This King of us all!

—Independent.

ELIZABETH BARRETT BROWNING.

LADY NOEL BYRON.

WHEN the only child of Sir Ralph and Lady Milbank was born, it would have been considered a strange prophecy if any seer had told how that infant should be in character simply a good and true woman, without genius or any remarkable intellectual qualities, without ambition or vanity, and that yet she should twice become an object of deep interest to the English people—her name on the tongue of millions, and her merits discussed, once with party heat, and again, after a lapse of more than forty years, with the warmth of well-grounded popular gratitude. Such, however, has been the lot of that quiet, benevolent, true-hearted Englishwoman, Lady Noel Byron. Her life began with sunshine; then it was shaken by a fearful storm, which clouded the rest of her life; but she, sitting in the shade, sent a multitude into the sunshine, and patiently wore away the last two-thirds of her life in making others happier than she could be herself.

While everybody assumes to know Lady Byron's history, none but her intimate friends seem to have any notion of her character. The chief reason of this is that Lord Byron gave forth two irreconcilable accounts of it; on when he first lost her, and another when it suited him to set up a case of incompatibility of temper. The long tract of time over which she has passed since his death would have settled the matter in all minds if Lady Byron had desired that it should. But she desired only quiet; and it is by her benefactions only that the chief part of her life has been recognized and will be remembered.

Her childhood was spent for the most part at Seaham, in Durham, where Sir Ralph Milbank's estate was situated. She preserved such love for the place, up to her later years, that a pebble from its beach was an acceptable present to her. She was carefully reared, and, for the time in which she lived, well educated. Mr. Moore and Lord Byron could have known but little of the education of girls at the opening of the century, and must have been bad judges of the minds and manners of sensible women, if they were sincere in their representations of Miss Milbank as a blue, as a mathematical prude, and so forth. Moore, who had no vigorous intellectual tastes, might have been sincere; and he no doubt was so in the plainness of his avowal that he "never liked her."

Lord Byron knew better that he pretended. He knew that she was impulsive, affectionate, natural in her feelings and manners, when he first offered to her; and none knew so well as she that she proved herself to be capable of under trial—how passionately she loved him, and how devoted she would have been, through good and evil report, if he had made her companion possible. When he first offered to her, she was, in her girlishness, evidently taken by surprise. She refused him, but desired not to lose him as a friend. When he offered himself again, she knew nothing (how should she?) of the profligate spirit in which the deed was done. Moore's account, in his "Life of Byron" of the way in which the second proposal was brought about, and the circumstances under which the letter was despatched, was the first that most people knew about it. When that book came out, every one saw how wise and how good was the silence which the injured woman had preserved. Her enemies were then convicted on their own confession. To say nothing of what the women of England felt, there was not a man with a honest heart in his breast who did not burn with indignation over the shameless narrative of how the trusting, admiring and innocent girl, whom the poet had wooed before, was now made sport of among profligate jesters, and deliberately proposed as a sacrifice to the base chances of the libertine's self-restraint.

What her father was about to permit his child to enter into such a marriage seems never to have been explained. The less his child knew of Byron's moral entanglements, the more vigilant should her father have been over her chances of domestic peace; and the more generous she was sure to be about the poverty of her lover, the more should her parents have taken care that she should not leave them for a home which was to be broken into by nine or ten executions in the first year. Never was a young creature led to the altar more truly as a sacrifice. She was rash, no doubt, but she loved him; and who was not, in the whole business, more rash than she? At the altar she did not know that she was a sacrifice; but before sunset of that winter day she knew it, if a judgment may be formed from her face and attitude of despair when she alighted from the carriage on the afternoon of her marriage-day. It was not the traces of tears which won the sympathy of the old butler who stood at the open door. The bridegroom jumped out of the carriage and walked away. The bride alighted, and came up the steps alone, with a countenance and frame agonized and listless with evident horror and despair. The old servant longed to offer his arm to the young, lovely creature, as an assurance of sympathy and protection. From this shock she certainly rallied, and soon. The pecuniary difficulties of her new home were exactly what a devoted spirit like hers was fitted to encounter. Her husband bore testimony, after the catastrophe, that a brighter being, a more sympathizing and agreeable companion, never blessed any man's home. When he afterwards called her cold and mathematical, and over-pious, and so forth, it was when public opinion had gone against him, and when he had discovered that her fidelity and mercy, her silence and magnanimity, might be relied on, so that he was at full liberty to make his part good, as far as she was.

Silent she was, even to her own parents, whose feelings she magnanimously spared. She did not act rashly in leaving him, though she had been most rash in marrying him. As long as others called him insane, she was glad to do so; and when she left him for her father's house, she regarded him as mad. When Dr. Ballie and other physicians whose opinions were asked (not by her) declared him sane, she still abstained from acting on her own impulses or judgment. As all the world knows, the case was submitted in an anonymous form, to Dr. Lushington and Sir Samuel Romilly; and the hesitating decision of the court was to bring the captives back, or the

judgment of the court was to let them go. The court had overruled them. They were instantly turned off to Ashkum, and their captors, with the motion of the down train, thrust their prey, still guarded by an array of pistols and bowie-knives, into a country store or grocery, and, when there, were pounced upon by their armed decoys, now turned assailants, and, under threat of instant death from revolvers pointed at their breasts, were compelled to submit to the commands of those who, by force and fraud, had overpowered them. They were instantly

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